

THE FUJI DECLARATION

AWAKENING THE DIVINE SPARK IN THE SPIRIT OF HUMANITY

For a Civilization of Oneness with Diversity on Planet Earth

A report on practical steps for achieving the goal stated in the Declaration

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1. The goal stated in the Fuji Declaration

The context

A new phase in the evolution of human civilization is on the horizon. There is a growing need for change. If we continue to focus only on what is material and finite, our world faces inevitable destruction. We either spiral into deepening peril, or break through to a world of dignity and wellbeing for all.

The basis for reaching the goal

The spiritual traditions of the world have been telling us that human life is inextricably linked to its universal source. Today the latest advances in the physical and life sciences reaffirm this insight. When we rediscover our connections to nature and the cosmos, we can re-align our life with the universal movement toward oneness and harmony in and through diversity and can bring forth our innate love, compassion, wisdom, and joy to live a flourishing life.

The goal

“To collaboratively create a civilization that unfolds the full potential of the human spirit in service to the human family and the web of life by co-evolving with one another and with nature through a network of constructive and coherent relationships.”

¹ The author of the Report takes full responsibility for the assessment and interpretation of the findings.

2. Problems and opportunities connected with taking practical steps to achieve the goal stated in the Fuji Declaration

**in *politics*,
in the *economy*,
in *business*,
and in the *media*.**

2.1 Problems and possibilities for taking practical steps in *politics*

2.1.1 Obstacles

We do not know what the new world political system and its structure will look like. But it is probable that major impact will be exercised by individuals and collectives in civil society, since they are interconnected not only through political systems but through flows of money, trade and goods, and are not directly constrained by the present system. The outcome of a major shift cannot be predicted because it will be shaped by the input of many diverse actors. The world political-economic system is exposed to multiple forms of intervention and initiative.

The dominant players and stakeholders—national and regional political leaders including prominent social scientists acting through institutions of knowledge-creation and distribution—exhibit a serious lack of responsibility. This institutionalized irresponsibility and indifference, supported by a tacit consensus about separations and divisions as unchangeable features of the contemporary world, endanger the future of human life on the planet. The recent return of the nation-state and the accompanying nationalistic slogans and prejudices within Europe and around its borders brought the rise of rightwing and religious extremism and populism, and an increasing rejection of multiculturalism. Xenophobia, racism and anti-semitism have been growing not only in the peripheries but also in the core countries of industrialized societies. Common to these movements is insistence on historic divisions and cultural differences, as well as a complete lack and rejection of a holistic approach to current social, political, and ecological problems. Threatened in their existence and legitimacy, obsolete institutions, interest groups and powerful global, regional and national stakeholders entrench themselves and fight to secure their interests and their survival.

2.1.2 The challenge

There are as many as 114,000 international NGOs and roughly 65,000 international organizations operating at the global level. In the private sector there are an estimated 43,000 globally operating transnational corporations. These entities represent an enormous scope and potential for driving and implementing change. A new stage in history, the transformational stage, is dawning. In this phase new conflicts are arising, but also solidarity/cohesion/onenness is increasing on local as well as global levels. Old ideologies, systems and structures are contested and partially replaced with a new worldview. The process of replacement, however, could take decades to achieve. An awareness of increasing interdependence in the various spheres of economic existence is a slow process; it has to be speeded up. A revolution is needed to enable new economic, technological and social models to replace the macro-economic “machine model” with a model of organic-regenerative-holistic development based on the recognition of the interdependence of the major actors and processes.

It will not be easy to bring down the mental, political, and physical walls of division and separation and replace them with a holistic view and the corresponding behaviors. In our deeply divided world the ideology and practice of 'absolute sovereignty' and the security of states (not of societies) dominates the realm of politics. Democracy is restricted to some spheres of existence and activity within the geographical domain of nation-states. Democracy does not exist in institutionalized forms on global, regional and transnational levels. In the world of politics, the idea of nation-states as actors possessing equal rights is overwritten by a system created by the biggest and most powerful actors. The political system is unbalanced and has reached the point of a bifurcation.

In order to unseat the existing power holders, marginalized groups and communities, women's movements, racial-ethnic and religious minorities, gender and age-based groups and indigenous populations need to be consolidated into alliances at the grass-roots level. A movement in this direction has been under way for the past forty years, but it has not developed far enough. The current crisis requires a fundamental paradigm shift to move the human community toward a new international political system with a new mind-set.

2.1.3 Developments

There are significant signs of change in the functioning of the world system. From the late 1970s onward, the world has witnessed the emergence of new social movements, civil society networks, and protest and resistance movements against dictatorships and authoritarian systems. Since the outbreak of the global crisis in 2007, there has been a new set of social and political movements, protests, networks, and individual initiatives and these may form the core of a new, democratic global civil society. The new way of thinking and strategy in civil society is based on nonviolence and open, rational, and continuous dialogue with the representatives of the dominant powers. The emerging family of anti-systemic players is not yet crystallized but is gaining a higher level of self-awareness and self-confidence. The new paradigm of a more democratic and just world order can already be perceived in the thinking, behavior, networking, and associations of the new actors.

Dissenting groups mobilize and form, submerge, and re-emerge in new, diverse and innovative morphologies. The new social formations include environmental and social justice movements and movements of indigenous peoples and cultures. Something profound and pervasive is happening in regard to social organization at the local, national, regional and international levels. This is not a "movement" in the traditional sense, because it does not coalesce around a particular ideology, or even have a topical focus. The world has become too complex for these developments. But the breadth, scope and scale of protest is unprecedented in history. Elements of this form of activism extend to all parts of the globe. It cannot be divided because it is already diverse at the grass-roots level. Despite its diversity, it shares basic values and ideas regarding how the world functions and what people's role is in it.

The values of organized structures are changing, especially in regard to a participatory form of democracy. The assertion "Nothing about us without us" heralds the effective voice of previously marginalized or excluded groups. On the basis of the new thinking, global strategies could be built for creating a new social contract on local, regional and global levels. The spread of protest the world over signals a new impetus for civil society, a new demand for a fair and functional social contract between citizens and power holders. This could be the path toward achieving inclusion and mutual tolerance based on respect for the diversity of individual cultures and the integrity of the natural environment.

2.1.3 Preconditions for taking practical steps

Although the number of alternatives to the neoliberal paradigm is limited, the movements that seek and wish to adopt the alternatives are growing, and growing fast. They are seldom connected to a hierarchical structure and are not necessarily articulated as anti-capitalism or anti-globalization. They are attempts to create feasible alternatives that transcend the current system of relations and create parallel micro-systems.

The emerging systems could be the seeds of a transnational democracy. If their activities become coordinated, they could become effective controllers of today's uncontrolled and nontransparent decision makers, holding them accountable for decisions that define the human destiny.

New frameworks and strategies need to be developed to guide and order the confrontation and management of complex and interdependent crises with a coalition of stakeholders that includes government, business, as well as civil society. These conditions must be attained before practical steps could be implemented toward a civilization that could unfold the potential of the human spirit for service to the human family and the web of life.

2.2 Problems and possibilities for taking practical steps in the *economy*

2.2.1 Obstacles

Between 2000 and 2030 the world population will grow by 2.5 billion; the demand for food will nearly double, industrial production and energy consumption will triple, and demand in developing countries will quintuple. The gaps will keep growing. There are countries with a GDP per capita over \$100,000 (Qatar, Luxemburg), and there are very poor countries with a GDP around \$1,000 (Bangladesh, Sub-Saharan Africa). In 1970, the income of the richest 20 percent of the world's people was thirty times more than that of the poorest 20 percent. By 2005 this gap had grown to seventy-five percent and it keeps growing. At the same time the global population is increasing. Demographic growth is an endemic characteristic of the poor regions.

The concept of sustainable development had an important impact in the economy, for example, by spreading environmentally friendly consumption habits, clean technologies, the valuation of renewable resources, and in defining development in qualitative rather than quantitative terms. But renewable and non-finite resources, the natural capital of the economy, still keep decreasing because there are hardly any efforts to replace what has been used up.

Sustainable development means ensuring the continuous existence of the necessary resources. This calls for radically new thinking. Development does not necessarily bring about the growth of wealth, and even less the increase of wellbeing. Wellbeing calls for the development of education, increases in levels of health and in life expectancy, the improvement of social security and growth in the level of personal freedom. Environment-conscious consumers are ready for some "self-limitation" (selective waste collection, turning off the tap, disconnecting the telephone recharger, etc.) but these have only marginal effects on their ecological footprint. While one would expect that the footprint of environment-conscious people will be smaller than those of non-environment-conscious individuals, empirical studies show that the ecological and carbon footprint of so-called brown (least environment-

conscious) and green (most environment-conscious) consumers does not differ significantly. The ecological footprint correlates with income, but its correlation with environmental awareness is not demonstrated.

Taking feedback delays into consideration, without timely and radical change, the current economic system faces global disaster.

2.2.2 Alternative conceptions

Optimism in the belief in the power of economic growth to overcome environmental problems has been overshadowed by the fact that, even by 2030, most of the world will not reach the per capita GDP where the quality of environment could be expected to start improving. It is clear that in the case of easily externalizable pollution with little chances to establish the polluter's liability (greenhouse gases, waste), or contamination that produces irreversible degradation (e.g. the accumulation of heavy metals and stable organic contaminants with their collateral effects), economic growth remains incapable of overcoming environmental pollution. The data show that without a radical change in the conditions of distribution, squalor will remain an obstacle to creating the necessary demographic and environmental changes.

There are economic models where economic growth serves sustainable development: these are models of structural economic growth. Eco-efficiency can be increased in ways that contribute to the increase of employment in society. Supported by the increase in labor, the consumption of services in the economy can develop while material consumption decreases. This would signify the gradual replacement of a stock economy with a flow economy.

In order to foster and encourage the implementation of the alternative models, the concept of ecological footprint may have to be replaced by the concept of "celestial" footprint. One of the great dangers of using GDP is that, as it is now widely recognized, it is not connected to wellbeing, which is a different and more complex concept. This can be avoided if we measure subjective wellbeing, which is a more important indicator than GDP, given that humans need more than material resources to achieve a state of wellbeing.

The resources that enter into the calculation of the size of the celestial footprint are not necessarily purely spiritual, although spirituality could be an important element. The celestial footprint measures the non-material content of wellbeing in a person or community. The higher the celestial footprint, the smaller is material consumption at the given level of wellbeing. The challenge is to be *happier with the same ecological load*; or *decrease the ecological load without diminishing happiness*. Of course, in these equations the numerator and denominator may change singly or simultaneously.

The measure of the celestial footprint is important in a materially limited unsustainable world, for the celestial resource pool is not limited. Using celestial resources does not depend on their availability, only on the skills and creativity of the users as shaped and promoted by their culture and their values.

2.2.3 Conditions for taking practical steps

There are thousands of ways to increase or maintain happiness but they all have common elements: (1) they use either earthly or "celestial" resources; and (2) these resources are used either via markets (price tagged resources) or their use is outside the monetary system. There are three basic approaches to creating a long-term sustainable economy.

The first approach: using non-material (“celestial”) and non-price-tagged resources such as a warm family atmosphere, a high level of social capital, the enjoyment of natural beauty, and conditions for personal and community peace and empathy.

The second approach: using nonmaterial resources via the market mechanism. Eco-efficiency as a non-material source of GDP is an example of this, and so is economic development without material growth as well as livelihood gained through licenses, and legal or other cultural artifacts.

The third approach: using material resources not mediated by market mechanisms, that is, resources that are free in monetary terms. Breathing fresh air and drinking free and clean water are examples of such use.

(A fourth approach would correspond to the classical understanding of the economy. Material resources are used via market mechanisms for acquiring foods, clothes, etc. The critics of economic growth assume that (1) this way of pursuing happiness is the most typical and yet it is unsustainable in a materially limited world, and that (2) dollars in GDP (or any other category of indicators of economic performance) correlate with the ecological load of humanity. This approach is dominant, but it is not sustainable.)

The above approaches can be combined in a large variety of ways, offering many alternative development paths. There are, of course, both monetary and nonmonetary trade-offs in the various approaches, but market- and GDP-friendly economic scenarios can be delineated. According to these scenarios, the focus of the economy should be creating employment rather than profit, fulfilling needs rather than owning things, and producing durable and safe products and services rather than products of planned obsolescence. Implementing such scenarios can help to maintain and increase human wellbeing and the quality of life, and at the same time preserve the integrity of the natural environment.

However, in the last count only a fundamental change in the values that govern economic behavior could create an economy that is sustainable in the long term, and this is a new paradigm in the economy. The active advancement of this paradigm remains a precondition of the realism of practical steps toward achieving the goal stated in the Fuji Declaration.

2.3 Problems and possibilities for taking practical steps in *business*

2.3.1 Obstacles

For most of the 20th century the role of business in society centered on (1) the individual as the unit of analysis; (2) utility and rational choice theory; (3) transaction costs as an efficiency-driven set of relationships between agents; and (4) the acceptance of hierarchy as a control mechanism to produce output in the most efficient ways possible through centralized management and decision-taking. The social responsibility of business was, as Milton Friedman wrote in his influential 1970 article in the *New York Times*, “to use its resources and engage in activities designed to increase its profits—so long as it stays within the rules of the game, which is to say, engages in open and free competition without deception or fraud.” The assumption was that business is a utilitarian system in which individuals and companies do the right thing because market forces create the necessary opportunities for doing so. As Lord Keynes said, this presupposes an invisible hand that harmonizes the interests of the individual and of society.

Operating on the above assumptions has resulted in an unrestrained drive by companies to increase their profits and market share. The outcome has been a historically unparalleled concentration of

wealth in the hands of a few entities owned and controlled by an elite group of managers and investors. This has occurred at the expense of benefits to the great majority of actors in business and in society and has permitted the use of technology without regard for its societal and ecological consequences. Continuation by business in its classical role would create critical problems in the economy as well as in society.

2.3.2 Supporting trends

There is a new trend in the world of business that can be described as “the arc of interconnectedness.” The trend indicates evolution in the purpose and the organizing principles of business, shifting business from a worldview of tribalism, scarcity and mindlessness to one of interconnectedness and respect for all forms of life. This indicates a transformation in the underlying logic of business from a self-concerned search for profit and growth toward concern with wider social and ecological benefit. Leading companies are no longer primarily focused on maximizing shareholder returns and/or reducing harm, but on creating prosperity and wellbeing in the system in which they operate. A key feature of the trend is the commitment to reconcile the profit motive with creating positive impact in the world.

New organizational forms are emerging in business that compete not only in regard to the quality of goods and services offered by the companies, but also in regard to their ability to induce positive social and environmental change. The type of organizations known as “hybrid organizations” and “benefit corporations” are examples of such “sustainability-driven” companies. They demonstrate the capacity of for-profit organizations to develop mutually enriching connections between business, community, and the environment. At the leading edge business leaders manifest concern even with the level of consciousness around them, as they seek to enhance the sense of connectedness of people in their organization with others and the world at large. They understand sustainability as not just the safeguarding of resources for future generations—the original meaning of the term proposed by the Brundland Commission in its 1987 Report—but as leading to the flourishing of business in a flourishing business environment: the goal identified as “sustainability as flourishing” (SAF).

The logics underlying business strategies can be classified as instrumental (profit logic), normative (social logic), and integrative (combination of social and profit logics). The instrumental or profit logic assumes that companies are instruments for wealth creation and that this is their paramount responsibility. In light of this logic, strategies aiming at sustainability-as-flourishing (SAF) are means to the end of generating profit—companies adopt SAF strategies because they believe it is good business. On the other hand the normative or social logic assumes that the relationship between business and society is embedded with ethical values. Under this logic companies put their ethical obligation above any other consideration, even if it damages their financial returns. Companies that follow this approach subscribe to the SAF strategy because they hold it to be the right thing to do.

The integrative logic, in turn, reconciles the profit and the social logic. Businesses are to do good for society, but their financial health is equally important. Those that follow this approach maintain that wealth creation is the mechanism by which companies, operating within the constraints of the current economic system, create societal welfare. Both internal forces (moral responsibility and the values of the decision-takers) as well as external forces (pressures from civil society, legal regulations and industry standards) impact on and condition the implementation of SAF strategies.

Finally, so-called stage models focus specifically on *how* companies integrate SAF in a dynamic and long-term perspective. They assume that organizations demonstrate different levels of acceptance,

understanding and integration of SAF principles at different points in time, and emphasize the dynamic and evolutionary nature of development toward SAF. Stage models generally concentrate on the elements that help companies institutionalize SAF, including organizational structure, organizational culture, stakeholder relationships, and leadership logic or style.

Companies transform themselves to become agents of human welfare by evolving their business purpose and organizing principles. Business purpose is the objective underlying the existence of the company. One can distinguish four stages in its evolution. In the first stage the traditional purpose dominates: to maximize shareholder value by creating wealth. The second stage includes stakeholders as major elements in the business. At this stage companies seek to create value for shareholders without tradeoffs (create sustainable or shared value), and engage in activities of social and/or environmental value (such as energy efficiency, waste management, community engagement, etc.). Successful second stage companies create value for society and the environment in ways that create even more value for customers and shareholders.

In the third stage companies move from sustainable value creation to the commitment to do good as a way to succeed, creating human, environment, and social benefit. The mantra of companies at this stage is “becoming a force for good” and/or “being the best company *for* the world” (rather than “best company *in* the world).. Some companies dedicated to this purpose are created specifically to address a given environmental or social issue.

At the fourth stage the purpose of companies centers on raising the collective consciousness of the human community. This stage represents the highest and noblest purpose of business: it embraces the principles of oneness and wholeness as the basis of a flourishing world. A growing number of stage-four companies are now being identified by researchers such as Laloux, Laszlo & Brown, and others.

The evolution of current business models takes off from shareholder value (the dominant paradigm), shifts to sustainable value (creating value simultaneously for shareholders and stakeholders), then embraces the organizing principles and purpose of the sustainable/social enterprise (business as a force for good), to reach the highest stage where the company becomes a flourishing organization. At this stage the company is a platform for implementing the kind of goals stated in the Fuji Declaration.

2.4 Problems and possibilities for taking practical steps in *the media*

2.4.1 Obstacles

As we have seen, obstacles in the way of taking practical steps to achieve the goal stated in the Fuji Declaration are created by the still old-paradigm orientation of the principal actors in the economy and in politics. These obstacles are addressed and partially overcome in the evolution of the purposes and operative principles of leading-edge business companies. The obstacles are nearly removed in the world of the media, where classical top-down models are not only challenged but are rendered obsolete by the latest developments.

2.4.2 Evolution in the media

New developments in the media offer participation for the great majority of people on the planet. Internet access in 2012 was estimated at 33 percent of the world population or 2.3 billion people, and is

forecast to grow to 66 percent by 2030, encompassing 5.1 billion people. The practical significance of this trend is that two-thirds of the people on the planet will have the opportunity to communicate their ideas and concerns on the Internet, constituting a global platform for discussing what is wrong with the world and what could be done to remedy it.

Optimistic assessments of the potential of the current “communication revolution” foresee that Internet access by the of the majority of the world’s peoples will bring about a crystallization of ideas and values that lead to the creation of a new civilization, possibly even a civilization “that unfolds the full potential of the human spirit in service to the human family and the web of life.” For this, however, it is necessary first, that the majority of the new communicators (“prosumers” rather than “consumers”) be exposed to the relevant goals and ideas, and second, that they embrace those goals and ideas with sufficient dedication to undertake practical steps toward their realization.

This is not an automatic and self-evident outcome; it depends in large measure on the nature of the goals and ideas circulating in the channels of information, and on the effectiveness of their presentation. Goals and ideas that hold out the promise of a better civilization are likely to appeal to many of the new users, as they are predominantly young people with the majority stemming from the hitherto excluded or underrepresented poor countries. However, the chaos of rapid transformation in the world—a revolution not just in the media but in nearly all spheres of society—means that a great many messages are circulating at the same time, and it is probable that many if not most of them do not involve practicable ideas for a new civilization and are not likely to win the active adherence of a significant mass of the “prosumers.”

There is a need to introduce ideas into the stream of messages in the world that have both a real potential for inspiring the creation of a new civilization, and are attractive enough to empower practical steps to create that civilization. Introducing such ideas does not call for formal classrooms, nor for formal presentations. They can be embedded in documentaries of wide appeal, such as “docu-dramas,” in fables for children and for grown-ups, in sci-fi adventures and in visionary explorations of the future. They can be conveyed by computer games and can be placed at the center of debate in social networks. The notion of a living universe is one such idea, and so is the interconnection of all things with all other things and the quasi-miraculous coherence of nature and of our own body. These are very different ideas, and they point to a very different world, than the idea of the universe and the human being as a soulless machine, functioning or breaking down independently of the fate of the other machines around it.

Marshall McLuhan’s theory that “the media is the message” does not hold. The same media can convey a vast array of messages, of which the great majority is not likely to lead to positive civilization-creating outcomes nor does it inspire practical steps in that direction. As our research study on the new media states, “having the technical ability to communicate with ourselves does not mean we will automatically do so. The question remains open as to whether we have the collective maturity to consciously seize this precious opportunity.” The opportunity to have our voice heard on global channels of communication is now given and it is precious, but making use of it is not only a question of collective maturity, but of the nature of the goals and the ideas that are communicated, and of the effectiveness of their communication.

3. An assessment of the problems and possibilities connected with taking practical steps to achieve the goal stated in the Fuji Declaration

Problems and possibilities in politics and in the economy

In the sphere of politics and the economy it is too early to envisage taking concrete steps toward realizing the goals defined in the Fuji Declaration: first the ground needs to be prepared for taking the steps. This means loosening the hold of the currently dominant paradigm in the thinking of the dominant actors, allowing the rise of a new paradigm.

The first step here is to empower the cultures that are already emerging at the creative periphery. These cultures are not sufficiently united and hence not sufficiently powerful to displace the old paradigm. When the new cultures develop mutual ties and shared projects, they could affect the centers of power with their values and aspirations. A paradigm shift would then get under way. Then, but very likely only then, will there be an opening in the political and economic systems of the planet to implement concrete steps toward the achievement of the kind of goals stated in the Fuji Declaration.

Problems and possibilities in business

A new paradigm is needed not only in politics and the economy, but also in the world of business. However, in the business world the new paradigm is already shaping up: it is informing the thinking and the values of humanistic and forward-looking business leaders. It is transforming the functioning of leading-edge business companies, shifting them from the traditional self-concerned and socially and ecologically problematic mode to the mode where they become effective agents of human, social and environmental benefit.

If the trend toward human, social and environmental care and responsibility continues to unfold, first the culture, and then the structure and operating principles of leading-edge companies will evolve, and conditions will be created for taking practical steps for creating a new civilization of sustainability and flourishing.

Problems and possibilities in the media

The media is in the midst of a full-scale revolution, the third since the mid-18th century and by far the most rapid and powerful. It is a revolution that creates networks of communication across the globe. The global potential of the communication revolution is matched by the global challenge of finding ways to live on the planet without destroying essential balances in the environment and pressing a significant segment of the world population below the level of physical subsistence.

The new media possesses the means for responding to this challenge. But the time is short, and the danger of reaching a threshold of irreversible change that forecloses positive responses is real. A new paradigm for sustainable and flourishing on Earth needs to inform channels of communication across the globe. The conditions for taking practical steps in this regard are already given, but the steps themselves are yet to be taken. It is urgent to create the messages—“stories”—that take hold of the imagination of a critical mass of the people and inspire them to adopt modes of thought and modalities of action that would pave the way toward a sustainable and flourishing civilization.

CONCLUSIONS

The here reviewed research studies—on the economy, on politics, on business and on the media—shed light on critical needs and opportunities in today’s world. It is a world at the crossroads: at a point of chaos and bifurcation, of unprecedented danger but also of unmatched opportunity. To move forward at such a point calls for new thinking, since the thinking that has brought us to this bifurcation cannot take us beyond it.. The new thinking we need is new from the ground up. It is a new paradigm for aspiration and action in every sphere of human life on the planet.

A new paradigm is already perceived in the twin spheres of the economy and politics, but there the hold of the old-paradigm is still too strong to permit practical steps to act on it. There are signs, however, that a paradigm-shift is on the horizon. The task is to speed up its coming. The alternative paradigms envisaged in the economy and in politics are the “hopeful monsters” biologists speak about in regard to the mutants that appear on the periphery before the time would have come for them to penetrate to the center.

In the world of business a new paradigm is taking shape in the thinking of a growing number of managers. Nourishing the forces that empower the new paradigm in business and enable the spread of its salutary effects to the civil and the civic spheres of society is the next step. When the new paradigm reaches a critical mass in society, it will create massive change. Society is changing, and anticipating and acting in line with that change harbors the key to success not only in the world of business, but in all spheres of life.

The media world is the furthest along the path to the implementation of the paradigm we need in the world. Our world needs a paradigm of interconnection and of coherence brought about through interconnection, and in the human realm interconnection is built on communication. In complex systems structure follows function. In today’s world the function is the creation and exchange of messages, and the structure is the network of communication that carries those messages. Messages are now exchanged all over the world, and channels of communication are emerging on all the continents. Now these messages need to rekindle the human spirit to inspire effective steps toward the creation of a civilization that would unfold the potentials of that spirit.

It has been said that there is nothing as powerful as an idea whose time has come. Let it be said that there is nothing as powerful as the idea of rekindling the divine spark in the spirit of humanity. It is the idea that could shift humankind from the road to disaster to the path of a civilization of sustainability and flourishing, bringing peace and a high quality of life to all the women, men and children who live on this planet.